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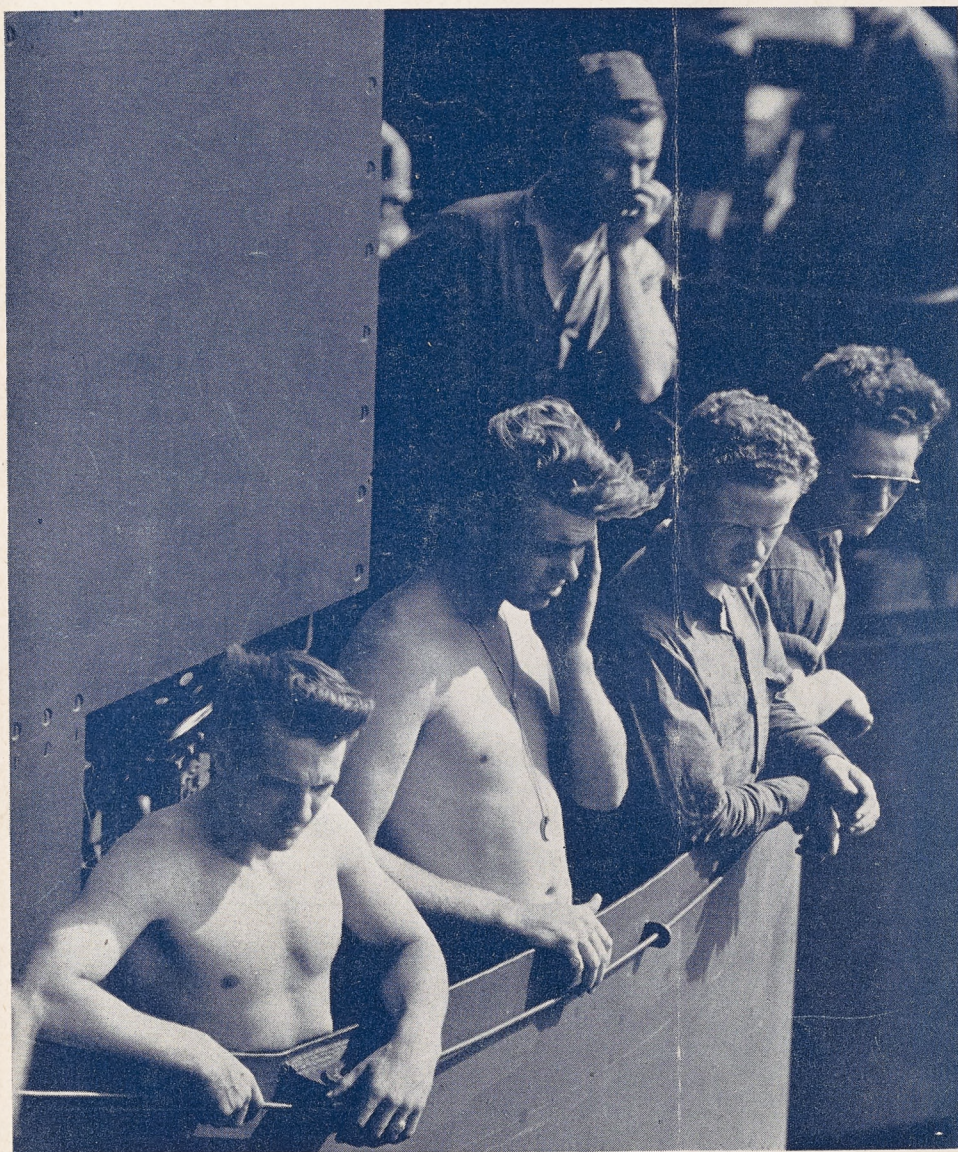
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The WITNESS

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FEBRUARY 28, 1946

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WHAT THE SAILORS
ARE WATCHING IS
BEYOND DESCRIBING

(Story on page four)

THE FIRST NUMBER OF LENT

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN
THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street.
Rev. Henry Darlington, D.D.
Sundays: Holy Communion 8 and 10 A.M.; Morning Service and Sermon 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paul T. Sargent, D.D., Rector
8 A.M. Holy Communion
11 A.M. Morning Service and Sermon.
4:00 P.M. Evensong. Special Music.
Weekdays: Holy Communion Wed. at 8 A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:00 p.m. Evening Prayer and Sermon.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S. T. D., rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

THE CHURCH OF THE ASCENSION
First Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 and 9 H. C.; 11 A.M., 4:30, 8 P.M.
Daily: 8, Holy Communion.
5:30 Vespers—Tuesday through Friday.
The Church is open all day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York.
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday 11:00 A.M.—Holy Communion

THE WITNESS

For Christ and His Church

EDITORIAL BOARD: Frederick C. Grant, Editor; Arthur Lichtenberger, Chairman; William B. Spofford, Managing Editor; Lane W. Barton, Beverley M. Boyd, Dillard H. Brown, Roscoe T. Foust, Charles K. Gilbert, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.

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FEBRUARY 28, 1946
VOL. XXX No. 20

CLERGY NOTES

ANDERSON, GEORGE C., rector of Trinity, Swarthmore, Pa., has been granted three months leave to fill preaching engagements in England and in Europe this summer.

BAYNE, STEPHEN F. JR., former navy chaplain, has resumed his duties as chaplain of Columbia University, New York.

BENSON, RICHARD E. has resigned as rector of Trinity, St. Louis, to do graduate studies.

COX, WILLIAM E., retired, died at his home at Southern Pines, N. C., on February 10. At the time of his retirement in 1932 he was vicar of St. John's, Bisbee, Arizona.

FIFER, LOUIS, was instituted rector of St. Paul's, Aramingo, Philadelphia, on February 19th.

HUNTINGTON, GEORGE P., rector of Holy Trinity, Tiverton, R.I., has accepted the rectorship of Immanuel, Bellows Falls, Vt., March 1.

LIER, EARL G., was instituted rector of Trinity, Oshkosh, Wis., on February 24 by Bishop Sturtevant.

LONG, CHARLES H. JR., was married on February 14th to Miss Nancy Ingham. They expect to go to China as missionaries.

LOTTICH, FREDERICK J., former Lutheran minister was ordained deacon on February 10th by Bishop John D. Wing at Eustis, Fla. He has been assigned to St. John's, Homestead, Fla.

POINDEXTER, EARLY W., former navy chaplain, is now chaplain at the University of the South, Sewanee, Tenn.

TEMPLE, SYDNEY JR., rector of the Mediator, New York, and a WITNESS editor, is taking a three month leave of absence in California.

TYLER, SAMUEL, died at his home in Cambridge, Mass., Feb. 14. For five years he was rector of St. Paul's, Rome, Italy, and recently rector of St. Mary's, Barnstable, Mass.

WIDDEFIELD, C. GEORGE, former navy chaplain, is now assistant at St. Michael and St. George, St. Louis.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector.

Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller S.T.D., Rector

Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

Sunday services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.) 11 and 4:30 p.m.

Week Days: Holy Communion, Monday and Friday, 8 a.m. Holy Communion Wednesday and Holy Days, 12:00 noon. Intercessions Thursday, Friday and Saturday, 12:10 p.m. Organ Recital Tuesday 12:10.

The Cathedral is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector

SUNDAYS

8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH

15 Newberry Street, Boston
(Near the Public Gardens)

Sunday Services 10 and 11 A.M.

Rev. H. Robert Smith, D.D.
Minister-in-Charge

CHRIST CHURCH

Nashville, Tennessee

Rev. Peyton Randolph Williams

7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH

105 Main Street, Orange, New Jersey
Lane W. Barton, Rector

SUNDAYS

11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.

Family Is Center of Teaching Religion, Committee Finds

Once the Parents Recognize the Importance Of Education the Standards Will Be Raised

By Philip C. Landers

Columbus, Ohio:—Increased emphasis on the family as the center of teaching religion, supplementing the traditional one hour church school session on Sunday mornings, was recommended in a report presented to the International Council of Religious Education by a committee appointed by the Council in 1944 to make a study of Christian education.

Paul H. Vieth, New Haven, Conn., professor of Christian nurture at Yale Divinity School, and chairman of the study committee, made the report, which was received by the International Council in its annual business session. The Council represents 40 Protestant denominations.

"Christian parents must become the chief teachers of religion," declared the committee, made up of 60 professors of religious education, college presidents, theologians, denominational and state council secretaries, editors, professional and lay church workers and pastors. "The locale of Christian nurture should be in the kitchen, parlor, bedroom, and on the playground as well as in the classroom."

The committee suggests that printed materials be provided to help parents teach their children religion, and that churches and communities maintain classes in parent education. Once parents recognize the importance of religious education, the report continues, they will help to raise standards of Sunday schools.

Answering critics of the Sunday school, the study committee "repudiates the implication that such inadequacies as poor planning, untrained leadership and haphazard methods are inherent weaknesses of the Sunday school. They are rather the result of lack of planning,

slovenly performance of accepted duties, and disinterest on the part of ministers as well as laymen in this fundamental phase of the church's work. There are so many schools operating on an entirely different basis and in goodly measure realizing their Christian objective that we take courage. We know that the Sunday school can be effective because, in so many instances, it is."

More widespread and more practical training for those in charge of parish programs of religious education will improve the effectiveness of both the Sunday school and the home as teachers of religion, the committee report states. For the 2,000,000 lay men and lay women who in 1945 taught the 21,461,423 pupils enrolled in the nation's Protestant Sunday schools, "grass roots" training is recommended.

"Perhaps if we had spent as much time and effort and money in helping parents to do their job as Christian educators and in training pastors and key workers in the local church as we have spent upon the production of new types of curriculum and the promotion of various schemes for raising the church by its bootstraps we should now be less alarmed about the state of Christian education."

Laymen are urged to volunteer as part-time workers to furnish leadership to several churches in a particular area. "The way in which millions of persons were enlisted during the war for volunteer services requiring arduous training and many hours of often difficult labor, has caused the church once more to task where in the realm of motivation we can find for peace the equivalent of war," the report points out.

The study committee recommend-

ed that the International Council of Religious Education and the American Association of Theological Seminaries cooperate in helping seminary students and ministers "to understand, accept, and fulfill their important responsibilities in Christian education."

The International Council was asked also to join with denominational boards of education and church colleges "in the more effective preparation of all college young people for Christian service in church and community and in the recruiting and training of young people for full-time Christian service."

The study committee labeled "unfortunate" the idea that Sunday school exists only for children and that adults do not need it. "In addition to the Sunday service of worship, in addition to the educational effect of the church life and atmosphere, in addition to the training value of office-holding and committee work, men and women need classes or courses or discussion groups on important themes."

Vieth is preparing to write a book which will interpret for the layman the findings of the committee's study of Christian education. Four of the seven sub-committees among whom the work is divided have completed their work. The other three, on curriculum, community approach, and structure and functions of agencies, will report at the February, 1947, session of the International Council.

BISHOP HAINES BACKS STRIKERS

Davenport, Iowa: — Bishop Elwood Haines of Iowa was one of six religious leaders to place a three column ad in a local newspaper urging people to support workers on strike. The statement said: "As Quad-City churchmen we support the demands of organized labor for a living wage." Amplifying the statement the ad went on: "We are interested in the welfare of the people. We have always been concerned with the relationship of wages to living costs. Low wages and high cost of living mean suffer-

ing, deprivation and misery for the American people. We are firmly convinced that prosperity can exist in America only if a high purchasing power and full employment at living wages are maintained."

About 5,500 workers are on strike in the Quad-Cities; some 1,000 at the J. I. Case Company in Rock Island, and 4,500 at the Farmall plant of the International Harvester Company, Rock Island.

THE PICTURE ON THE COVER

Washington:—The picture on the cover is the ninth in a series of combat pictures which were taken during the war by Fons Iannelli who was a member of the small navy photo unit directed by Captain Edward J. Steichen. These pictures, as before stated, caught as words never could do, something of what men went through during war which all must keep in mind as we work for a warless world.

The picture this week is perhaps the most graphic of the ten. When a plane returned to a carrier from a mission nobody knew the condition of the crew—wounded men, dead men, men literally in pieces so that their bodies had to be removed from the plane in pieces. These young sailors on a gun turret of the carrier are watching the removal of the crew from a plane that has just landed. What they are witnessing you will be able to imagine from the expressions on their faces.

Some readers have written that they want to forget the war. "Why remind us of its horrors with such pictures?" Our reply is that they are not war-horror pictures—we have shown no gruesome details. Rather these pictures by one of America's foremost photographers bring out something more important—what went on in the minds and souls of mere boys who had to go through war. The final picture in the series will appear on the cover of a later issue.

EXPANDING NEGRO WORK

New York:—The National Council has allocated \$50,000 from the R. & A. Fund to enable the diocese of Chicago to purchase a Greek Church which will be occupied by the congregation of St. Edmund's to carry on an extensive program of Negro work. The property will cost \$175,000—originally it cost over \$600,000 and includes a church and

every need for a social, religious and educational program. The University of Chicago is interested and may operate a model primary school on the premises. The present St. Edmund's buildings will be sold to a Lutheran congregation.

PURCHASE GOVERNMENT MATERIALS

New York:—The National Council has authorized the expenditure

Bishop Creighton, consists of the Rev. Irwin C. Johnson, chairman; the Rev. B. S. Levering, the Rev. Charles D. Braidwood, Mr. Gordon O. Rice of Detroit; Mr. Howard F. Roderick of Grosse Ile; Mr. John C. Spaulding of Detroit; Mrs. Waldo C. Granse of Detroit. The committee is considering only men outside the diocese since it is believed that men in the diocese are sufficiently well known.



A striking view of Washington Cathedral which is about to launch a campaign for five million dollars to continue construction

of a half million dollars from the R. & A. Fund to purchase government building materials now in the Pacific areas. It includes hospital equipment, automobiles and trucks, microscopes, paint, linseed oil, turpentine, creosote, cement, hardware. Prices will be far lower than would be paid if purchases were made in the open market.

NOMINATION COMMITTEE IN MICHIGAN

Detroit:—The committee to receive nominations for suffragan bishop of Michigan, appointed by

HANDBOOK AND FILM ON COLLEGE WORK

New York:—The division on college work of the National Council is preparing a handbook for clergy ministering to college students and also a color film showing what college work is and how it is done. It is to be shown at summer conferences, conventions and other gatherings. Bishop Carpenter of Alabama, chairman of the division, has also announced that there will be a youth convention to be held over a week-end of the General Convention in September.

World War Veterans Protest The Return of War Dead

*Sermon by WITNESS Editor Results in Many
Protests to Representatives in Congress*

By Sara Dill

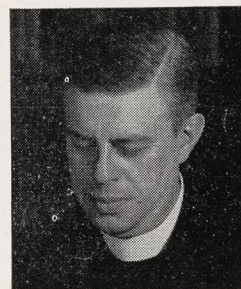
New York:—Service men attending service at the Mediator on February 17 were so stirred by a sermon that they decided then and there to wire protests to their representatives in Congress and also to President Truman. The sermon was preached by the Rev. Sydney A. Temple, Jr., a WITNESS editor, in which he called the proposal to bring home the war dead from the battlefields of the world a desecration and a racket.

"Can we allow this completely unfair and potentially un-Christian scheme for filching money from those who have already suffered too much?" asked the rector. "An aroused public opinion and Christian conscience can stop it."

"We must first realize that this design is unfair to the men whose bodies are concerned. They would prefer that their bodies remain to mark the battlegrounds on which their sacrifice was made. General Patton knew when his death was near and at that time his body could very easily have been shipped home. But he desired to be buried in the ground over which he had fought. In the Gettysburg Cemetery, as dedicated by Abraham Lincoln, in Flanders Field where the poppies grow between the crosses, row on row, as immortalized by Robert W. Service, the crosses stand as a permanent memorial to the sacrifice of those men. No great stone monument can bear witness as do the graves of those who paid the highest price. They have a right to have their bodies remain in the ground that was hallowed by their sacrifice and it is eminently unfair to them that because of the whim of relatives the remains should be brought back to some tree shaded city of the dead in a deserted corner of an American city or town.

"The plot is built upon the emotional strain of the parents to whom it is no less unfair. Remember, the bodies of men who died in battle are not embalmed. There are no waterproof vaults on the battlefields of Normandy, Iwo Jima and Africa.

How much body remains to be brought back? In one case after the last war, which must be representative of thousands, the coffin seemed light and it was opened by the family. All that was found was the dog tag. Not much is left when a bomb explodes or a shell bursts in the midst of a group of men. These are not pretty words, but the government is planning to spend \$500,000,000 to bring these coffins back. Think what could be done with five hundred million dollars to combat



CHURCHMEN IN THE NEWS: President Gordon K. Chalmers announces a campaign for funds for Kenyon College; Bishop Creighton of Michigan appoints a committee to receive nominations for a suffragan bishop; the Rev. Louis W. Pitt of New York a Lenten preacher in Christ Church Cathedral, Hartford

juvenile delinquency among the children and younger brothers and sisters of those men, to feed the peoples freed by that sacrifice, to build a world in which it will not again be necessary for thousands to die in war.

"Why is the government spending this great sum? Because of the pressure of a morticians lobby in Congress, of course. This great expenditure by the government was only the beginning. The local morticians will collect hundreds and thousands, yes some of the large city funeral directors will make hundreds of thousands of dollars from the plot. Others have made their war profits from airplanes and firearms, why shouldn't the morticians take their war profits?

"For a Christian however these truths are not as important as the fundamental Christian denial implied with the spending of millions of dollars to bring home disintegrat-

ing bodies when the immortal soul can be met at the altar. When this world and the next come close together in the real presence of the Son of God at the Holy Communion then the loved ones are brought close to each other. Then the parents and their sons, drawing nearer to Him, are bound together by his love in the communion of the Holy Spirit, and in the fellowship of the saints. If we believe this fundamental truth of our faith we will demand the withdrawal of this pagan scheme which denies the Christian doctrine of the soul in lieu of a worship of the body.

"The ships bearing the coffins, we are told, will be painted white with a purple stripe around them. The color purple is appropriate not as signifying the penitence of the dying man, but as symbolic of the contrition that should be in our hearts when as a Christian people we have

so departed from our Lord as to encourage this heathen practice. It is a sign of a generation of parents who have been careful to give the children sufficient vitamins for their bodies, but have forgotten to lead them in daily prayers for the growth of their souls; of fathers and mothers who stay up all night with a sick child, but who sleep on Sunday, send the children to Sunday School, then wonder that their souls are sick.

"If we honestly believe in the resurrection of the immortal soul in Christ Jesus, we will join our lost sons and daughters at the altar. If we are still a Christian people we will oppose this hoax with all our power, we will write to our Congressmen and oppose this pagan use of funds. All Christian morticians will join in this crusade against evil for there are many of them who care more for honesty and true religion than for easy profits. Every minis-

ter of the Christian gospel must have the nerve to come out into the open and call this thing by its true name. It is a scheme instigated by funeral directors and built upon the emotions of people who worship the dead, whose god is a cadaver."

CHURCH ASSAILS RANKIN COMMITTEE

New York:—The House Committee on Un-American Affairs was denounced last week by the board of directors of the New York Federation of Churches, with the resolution urging the million or more Protestants in the metropolitan area of New York to demand its dissolution. The board attacked the committee, dominated by Congressman John E. Rankin of Mississippi, for its "continuous interference with the freedom of our citizens" and for the "irresponsible and un-American utterances of its most vocal spokesman."

"These are serious matters in the present state of our nation and the world," the resolution said, "but we are moved to indignation by the evidence submitted to us that Mr. Nicklas, an investigator for the committee, in the presence of its chief counsel, Ernie Adamson, said to Professor Clyde Miller, of Teachers College, Columbia University, 'You should tell your Jewish friends that the Jews in Germany stuck their necks out too far and Hitler took good care of them and that the same thing will happen here unless they watch their step.'"

"This statement by an employee of the United States, an investigator presumably chosen by the Committee on un-American Activities, outrages American and Christian principles, reflects on the spirit and purposes of the committee, and challenges the House of Representatives, which is the body responsible for this committee and its activities, to bring this sort of thing to an end."

The resolution closed with an appeal to its members "and all citizens of good will to register their indignation with the House of Representatives," and pledged to "our Jewish fellow-citizens," "our constant concern as Americans for their rights as citizens and our constant concern as Christians for their God-given rights as human beings."

The board re-elected the Rev. Robert W. Searle for his 12th consecutive term as general secretary of the federation.

YOUNGER CHURCHES CONSIDERED

Geneva (wireless to RNS):—Leaders of the World Council of Churches and the International Missionary Council held joint meetings here to consider the status of so-called younger Churches in the future development of the World Council. The term "younger churches" is applied to Churches in missionary lands which are still in



When the Rev. Charles F. Penniman (center) left Trinity Church, Wilmington, Delaware, to take an executive position in the diocese of Missouri, he was praised for a job well done by Senior Warden W. Albert Haddock and Junior Warden Dr. John Reese

need of outside support, but are gradually becoming self-supporting.

These Churches were represented at the meetings by Gonzago Baez-Camargo, president of the Mexican Evangelical Council; Professor Paul Devanandan, of India; and George Pu and Chester Miao, associate general secretaries of the National Christian Council of China.

It was announced that efforts had been made to enable Michio Kozaki, of Tokyo, Japan, to attend the conference, but arrangements could not be completed in time. The Chinese delegates arrived in Geneva exactly ten days after leaving Shanghai, their route covering 16,000 miles via Guam, San Francisco, New York and London.

KENYON SEEKS OVER TWO MILLION

Cleveland, O.:—Kenyon College has announced a campaign for \$2,160,000 for a development program—the first time in 121 years that the college has made a public appeal for funds. William G. Math-er of this city is the honorary chair-

man and Robert A. Weaver, also of Cleveland, is the executive chairman. The first million will be used for endowment to provide a high salary scale; the remainder will be used for new construction, the remodeling of existing buildings and for new equipment. New buildings planned are a library to cost \$700,000 and a field house, including a modern gymnasium, to cost \$300,000.

BISHOP PAYNE SCHOOL

New York:—In reporting to the National Council on the Bishop Payne Divinity School, Bishop Angus Dun of Washington, chairman of a committee to study the problem, made it clear that the committee did not consider the question as to whether or not the school should be continued, or if so, whether it should continue at Petersburg, Va. There are those in the Church who think that there is no place for a seminary which is limited to Negro students. Rather they feel Negroes should be admitted to all the seminaries on an equal basis with other students.

The committee reported that an expenditure of \$250,000 will put the school in relatively good condition; that there is no use in trying to do less, but that the committee does not feel justified in recommending more.

If the Council decides to go ahead the money would come out of the Reconstruction and Advance Fund.

We Congratulate Missouri

WE CONGRATULATE the diocese of Missouri on electing a woman a deputy to the General Convention. There is a great saying which asserts that judgment begins in the house of God. The Church is often quick to point out the wrongs of others but the fact that no woman has ever represented her diocese at Convention is an injustice at the very heart of the Church. Anyone who has attended a Convention has been struck by the inequity, the anomaly, not to say anachronism of this fact.

The Rev. Clifford Stanley of St. Louis, in nominating Mrs. Randolph Dyer (WITNESS, Feb. 21) presented sound reasons for doing so, which we share. In the first place it is proverbial that woman bear the lion's share of the burden of Church work. It is obviously wrong that they have no representation in the highest council of the Church. Then too, in our country, as in most democratic countries, women have every right of citizenship and may be elected to their legislative assemblies. Yet in the Protestant Episcopal Church women do not participate in General Convention and so are condemned to a second class citizenship. There is a third consideration which is in a class apart. Christ died for all. There are no second class children of God.

The practical problem is the interpretation of the word "laymen" in article one, section 4, of the Church constitution. Some hold that this word applies to women as well as men. Perhaps a ruling on this point will be sufficient to admit a woman. Perhaps a new constitutional provision is necessary. But neither of these will be made without some action to raise the issue. Missouri has raised the issue and has done so by giving to Mrs. Dyer the largest vote received by its lay delegation.

We congratulate Missouri and in doing so would suggest that other dioceses, still to meet in convention, might well follow the example.

Let Dead Rest in Peace

SURELY the relatives of many of those who gave their lives in the war must have been shocked by the announcement in an Associated Press dis-

patch that the army had completed plans for bringing home America's world war dead beginning in April if Congressional authorization is granted. Our Christian faith tells us that those who were killed are not dead but live on released from the limitations of the physical. They cast off their earthly bodies as they need them no longer. As St. Paul said, "It is sown a natural body; it is raised a spiritual body."

We cannot bring the spirit of a loved one who has died closer to us by bringing his body home. Think of him. If he died and was buried in the place where he fell fighting for freedom, would he want his family to have his body returned?—even to the most beautiful of cemeteries hallowed by

the most sacred family memories? Would he not want his body to stay with his comrades? He would not want the old wounds of grief reopened at home. He would not want any group of men to be given the gruesome task of digging up his remains and of accompanying his casket on a long sad journey that would be measured not in hours, as in the case of most funerals, but in weeks. He would not want to encourage the deception that would almost inevitably result from the fact that thousands upon thousands of bodies will never be correctly identified although in loving memory a name has been placed over the grave. He who placed it knew that he was placing a name in

memory of one among many who gave his last measure of devotion in that vicinity, but he knew no more. Surely he would not want even a million dollars, let alone five hundred million dollars, to be expended to bring the bodies of the dead back to America. In view of the suffering and chaos of the past war period, would he not rather have this sum of money devoted to the urgent needs of the living, to the building of new machinery for a world of brotherhood and peace, and for reconstruction and advance that would aim to make the world a better and a happier place.

While the army has evidently made the plan, its execution depends upon Congressional authorization. Therefore we urge our readers and particularly the relatives of those who have lost loved ones in World War II, to protest this proposal to

"QUOTES"

WOMEN'S work being directly concerned with persons more than with things, they are likely to feel the importance of human as against material values, to consider the effect of events and actions on persons rather than on possessions. This tends to make them more liberal in economic matters than are men, for men, being breadwinners, are suspicious of and on the defensive against anything that may hurt business and so jeopardize their livelihood.

—Ruth McK. Moore
Methodist Social Worker

our President and to our Representatives in Congress and let them know that we want, as individuals, as families, and as a nation, to set our sights on the future and not on the past.

A Capital Investment

BEFORE we make up our minds how deeply to dig into our resources to put the Reconstruction and Advance Fund over the top, it should be borne in mind that this is in reality a capital investment we are asked to make. That is to say, the fund is being raised not to support existing work, but rather to provide tools and equipment for an invigorated and intensified post-war program. Some of the fund will be used to rebuild churches, schools and hospitals in the areas devastated by war, and some of it will provide equipment for an expanded program in areas opened up and made more urgent by the war. Nor should we overlook the fact that ten per cent of this fund is to be given to the World Council of Churches for relief work in Europe and Asia. The need for this fund becomes more vivid if we imagine what our predicament might have been had the war come to America, wiping out not only our parish properties but our homes and places of work. It would be mighty reassuring to have fellow Christians in the more fortunate areas come to our aid in the re-

habilitating of our religious institutions. Perhaps such a thought makes us thankful that our homes and factories and parish churches were spared! Perhaps such a thought will suggest participation in the fund as a thank offering to God!

Small change will not make possible this rehabilitation. During the war we spent without the batting of an eyelash over a hundred millions of dollars for each of our mighty battleships. We did not quibble about the cost because we knew we had to win the war. Now we are building for peace. Now, as never before, is the time to make the Church's witness to Christ as prince of peace as potent and compelling as it is humanly possible for us to make it. Again, small change will not accomplish a worthy witness. Taxes are heavy and will continue to be heavy. Instead of feeling sorry for ourselves,—after all, one does not pay taxes unless one has income or resources upon which to pay,—it is more becoming the Christian to express his gratitude (if not for the end of the war or for the return of one's sons from the war) that he has something upon which to pay taxes! Therefore taxes will hardly deter the true Christian. Because he loves his Lord, and because he knows it is within the power of the Christian fellowship to turn this world into a brotherhood of friendly nations, he will accept the challenge of this fund and make his offering with heroic and sacrificial generosity.

Church and National Sovereignty

by Stringfellow Barr

President of St. John's College

IN OUR country certainly in this century, the sons of Martha have outnumbered the sons of Mary. We have tended to substitute social reform plus a little nostalgic aestheticism for devotion, contemplation, and understanding. We have substituted humanitarianism for the love of God. I am aware that the Catholic, whether Roman or Anglo-Catholic, calls this degradation of Christianity an effect of Protestantism, although it might as well be called its cause. Perhaps it might better be called its cause in view of the extent to which Roman



Catholicism in this country is afflicted by the same disease and tends to substitute moralizing and legalizing for contemplation and prayer, wherever it gets half a chance.

Martha, the good housekeeper, has won out. Given her victory, a Christian tends to be chary of offering his fellow-Christians a program of political reform, particularly if such a program lays any claim to being the sole program possible for a Christian, and most particularly if it claims to produce a Utopia as a substitute for heaven. But there may be one political program today for which a Christian would find it hard to evade responsibility. Those Christians who are also American citizens find themselves today in a political position not easy to defend. They find themselves part of the most powerful organization in the world, and indeed the most powerful which human history records, the United States of America. This organization represents only a fraction of a huge human community into which the speed of modern communication and the speed of modern transportation have irrevocably plunged it. That painful question, "Who is my neighbor?," has to be answered

all over again, now that the road that used to go only down to Jericho, girdles the whole globe.

Yet the Christian who is also a citizen of the United States of America finds that the powerful organization to which he owes political obedience and for whose decisions he as a citizen stands in part responsible, now reserves the right in the last analysis to use violence against any other fraction of the human community with which it may fail to find itself in agreement. It is true that this frightening sum of power which is called the United States has entered a league to promote peace. But to date it has shown little willingness to surrender its "sovereignty." The Christian must reflect that the guarantee of sovereignty in the UNO constitution is, quite badly, our announcement as Americans that we are prepared to use violence on other groups, in the human community which we now inhabit. That we so understand it, is clear from the fact that we are steadily engaged in building up a stockpile of atomic bombs. And the stockpile is so understood by others.

The reader may object that our American forefathers, including those who professed Christ, also insisted on sovereignty and also maintained armies and navies, even though they possessed no weapons as powerful as those we are steadily piling up. But until recently the problems of time and space made it wellnigh impossible for our nation and other nations to set up a common government, capable of preventing violence and war throughout its jurisdiction. The Christian sorrowfully accepted war as being something which could not always be avoided. At Philadelphia we set up a common Federal government for ourselves and our neighbors—in what was still on the map a pretty small neighborhood, but about the most we could hope to get under one government. And it is a troubling thought that in terms of the time it took to get from place to place nearly any one of the thirteen states was larger than the inhabited globe is today.

Ah, but they had a common language, a common background of law, a common Christian tradition. The world today has many tongues, many legal systems, many religions. It is a "community" in which so much is not held in common. That is indeed the case, and it is a terrible fact. But can it exonerate us from trying to find a way? Can we as Christians cheerfully accept a political organization of the world in which the sovereign state we live under, the most powerful in the world and therefore the most responsible, reserves the right to make war? I doubt it.

I AM NOT saying that if the American people would federate with all or even with many of

the other peoples now reserving the right to settle their disputes by killing, we would have a heaven on earth. I am not even saying that our duty to help set up a common government, that we may live lawfully and not lawlessly with our neighbors, is our highest duty as Christians. I can imagine no political program, no matter how worldwide, no matter how wise, that could be the highest duty of men for whom this earth can furnish only room for pilgrimage. I am merely trying to say something more important about world government than that it furnishes our only hope of saving our hides. I can hardly say anything truer about it, since no existing government, including our own, is any longer capable of affording more than modest protection to its citizens—that is, of meeting the most rudimentary obligation of government. Senator Tydings of Maryland says he doesn't care about national sovereignty; he wants to save his hide. Politically, he is of course correct in pointing out that we are unlikely to save both. But a Christian cannot afford to be too concerned about his hide. There are many situations in which he cannot even afford to be too concerned about the hides of his wife and children. For a Christian it is more important that he should not find himself conspiring with his immediate neighbors to kill, if necessary, those who live only a little further off. I fear that is what we who are both Christians and American citizens are doing at this moment. That we are doing it unhappily, confusedly, and blunderingly could mean at best that we have not done those things which we ought to have done, and there is no health in us. Sins of omission have always hitherto been accounted sins. Even a court of law may call them criminal negligence.

They are the favorite political sins of American Christians. We do not usually plan to seize territory, although we have been doing it these past few months: we already have so much. But we habitually do little to help protect the territory of those who have less than we. The rich have little need to turn to burglary or assassination. All they need to do in order to injure others is to do nothing.

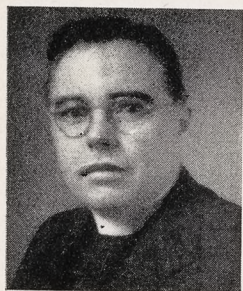
The British have made it clear that a way must be found to set up a common government among now sovereign peoples. But the British are now, compared to us, weak and helpless. If the American people continue to insist on the sovereign right to make war—a right which they pretty well have to insist on unless a common international government is set up to keep the peace—then, precisely because they are strongest, those most able to substitute law for violence will have chosen violence. Can those of us Christians who happen to be Americans participate in that choice? Should not the Church solemnly raise that question?

New Presiding Bishop and 281

by Harry Longley

Rector of St. John's, Charleston, W. Va.

THE election of a new Presiding Bishop at the coming General Convention makes pertinent some thinking about the work of the departments and divisions of the National Council at the headquarters of the Church at 281 Fourth Avenue, New York City. In this article I make bold to express some suggestions and opinions which, I hope, will arouse discussion. I believe that I speak for many others in the Church who feel as I do.



In my opinion, the directors of all the departments as well as the executive secretaries of all the divisions included in the departments of the National Council, and the officers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America should resign their offices before the election of a new Presiding Bishop. This is perhaps a radical suggestion but I make it thoughtfully. The new Presiding Bishop ought to be given a free hand in reorganizing 281. He should be free to choose his own fellow workers, — with whom he will share responsibility for the work at 281.

Why do I make this suggestion? The various departments and divisions at 281 Fourth Avenue are established to aid the Presiding Bishop and The National Council in "the unification, development and prosecution of the missionary, educational, and social work of the Church of which work the Presiding Bishop shall be the executive head." However, belief is widespread in the Church that the divisions and departments set-up to accomplish these ends are now failing to accomplish them adequately. I have on my desk letters from all parts of the nation which indicate that there is much murmuring about 281. It is evident that 281, as it now is, has lost the confidence of the Church as a whole.

It is a matter of common knowledge that the division of Christian education was under fire at the last General Convention and that adverse criticism of it has not now subsided. The same sort of criticism is abroad in relation to the division of Christian social relations. It has been said that "the worst effects of war come from what it does to persons, and the Church needs to work in that

area above all others, in creating love instead of hatred, fellowship across national, social, racial, ecclesiastical barriers." A chief complaint is that the division of Christian social relations studiously avoids this area in any vital sense. It is concerned almost altogether in the fields of social service institutions,—a 19th century concern in the 20th century.

THE department of promotion has been under its present head for only two years. When its director took office he inherited much of evil from the past. The task of this department is to promote and coordinate the work of the Church. It should weld the many parts of the Church into a mighty whole. In order to do this, it is obvious that it should have constant intimate relationship with key clergymen and key laymen in the various dioceses and missionary districts. It is clearly evident that the new director when he came into office two years ago immediately recognized this necessity and placed assistants in various sections of the nation in order to work intimately with people everywhere. If this program could be carried forward without hindrance or penny pinching it should succeed. However it is indicated plainly that something is holding it back from the accomplishment of its purpose. So here also there seems to be ground for complaint.

In short, where there is smoke, there is fire. There is smoke at 281. The headquarters of the Church need an airing. The house smells of a musty past. It is haunted by unpleasant ghosts. Even as I write this a letter comes in the mail which contains the paragraph (I omit names) "Blank of the National Council told me confidentially that the division of Christian education would welcome specific suggestions from the field. I feel that this is our opportunity as a province to make concrete suggestions to 281 for some real help." The words "confidentially" and "for some real help" are typical of much that is written constantly in relation to 281. Instead of something clear and straightforward, there is a hush-hush character to it all. There is even talk about the staff at 281 being a powerful and self-perpetuating bureaucracy. In any event it does not now inspire the confidence of the Church nor does it have the cooperation of the whole Church in the accomplishment of its work.

I believe therefore that it all adds up to giving

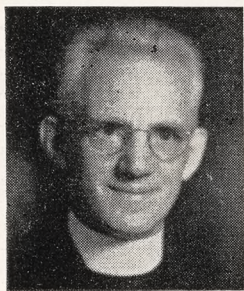
opportunity to the new Presiding Bishop to make a new start with a 281 of his own choosing and making. Our canons, as I have said, provide that the Presiding Bishop shall be the executive head of the work carried on at 281. Nothing and no one should be allowed to stand in the way of his exercising his executive office to the full degree of its powers.

May we, as a Church, elect the best available man as Presiding Bishop. May we then make it possible for him to choose the best available persons as his fellow workers. The times cry out for greatness. The Church can use it at 281.

For Church School Teachers

By WILLIAM GRIME

OUR 1940 Hymnal has included a few new hymns for children. For this we are grateful to the commission. But as yet we have not enough hymns suitable for small children. This applies to our junior departments but especially to our primary departments. It is stupid for us to keep pushing all adult hymns on these children. One sometimes wishes words could be written within the understanding of these age groups, to such well-known tunes as "Rejoice Ye Pure in Heart." Then when



our children come into the adult congregation they would know these tunes and would need only to learn new words. Anyone who has worked with these groups for years knows their hymns need to be simple, poetic, rhythmic and rich in non-complicated melody. Here is a hymn which has found favor in many schools. It was published in *Children's Religion* with the result that our Methodist and Presbyterian brethren have asked to print several thousand copies of it.

CHILDREN WHO LIVE ACROSS THE SEA

*Children who live across the sea;
Whate'er your race or color be;
Let us together sing our praise
To God our Father all our days.*

*Children who pray across the sea;
Whate'er your race or color be;
Let us together kneel and say
Our Father, bless each one today.*

*Children who work across the sea;
Whate'er your race or color be;
Let us together try to make
A better world for Jesus' sake. Amen.*

Here also is a carol which has been used in many a Christmas festival.

THE ANIMAL'S CHRISTMAS CAROL

*The night when Christ was born,
In the stable on the morn,
All the animals heard the baby coo,
And offered their praises, too.*

*The rooster first did see
Jesus on his mother's knee,
So he raised his voice in cock-a-doodle-doo,
And offered his praises, too.*

FOR LENTEN DISCUSSION

EACH week during Lent we will present a number of questions based on articles featured in the series: *Issues Before General Convention*. Rectors or other discussion leaders we hope will find them helpful but we suggest that they add to them or make up their own questions. We add that authors are alone responsible for their contributions, the views expressed not necessarily being those of the editors.

DR. LONGLEY'S ARTICLE

1. Should the executives at national headquarters resign when a new Presiding Bishop is elected, just as a cabinet resigns when a new president is elected?
2. Do you agree that the divisions at national headquarters are failing to fulfill their tasks adequately?
3. Does your parish get help from the divisions of religious education, social service, promotion, etc.?
4. What do you consider to be the task of national headquarters in relationship to your parish? Is it being done?
5. Do you think a new start should be made at national headquarters?

DR. BARR'S ARTICLE

1. Should U. S. surrender sovereignty and lead in the establishment of a world state?
2. Do you think U. S. is a threat to world peace?
3. Could there be a UNO unless affiliated nations were guaranteed sovereignty?
4. Many contend that nations necessarily must start with a federation of sovereign states (UNO) and go forward to a world state? Do you agree or do you think the UNO will fail because all member-nations insist on sovereignty and therefore the right to use violence on others?
5. Is the UNO the beginning of the substitution of law for violence? What if anything could be substituted for the UNO today?

Next Week: Henry Pitney Van Dusen on Church Unity.

*The cow was next to find
The dear babe was, oh, so kind,
So she gave her loudest moo, moo, moo
And offered her praises, too.*

*The dove her love did send
To this child, the children's friend,
So she sang her sweetest coo, coo, coo,
And offered her praises, too.*

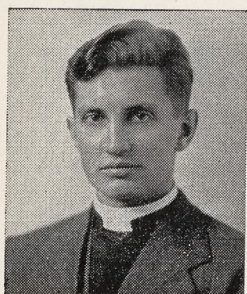
*The lamb was last to come
To the cradle of God's son.
So she baa, baa, baaed the best she knew
And offered her praises, too.*

If you would like to have copies of the above (words and music) write to the Department of Christian Education, 170 Remsen St., Brooklyn, N. Y. Five cents each to cover cost of printing and mailing.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

BY AND LARGE the Hollywood adaption of Charles Jackson's startling novel, *The Lost Weekend*, is faithful, true and equally startling. There is no doubt that it is an important picture which should be seen by all pastors. Thanks to the tremendous publicity build-up everyone knows by now that the picture is concerned with an alcoholic—Don Birnam—who, because of a frustrated desire to be a fine writer, has come to depend upon the "glass crutch." As an alcoholic, he, like 750,000 other



Americans, is the victim of one of our greatest and most devastating social diseases.

While the film is dealing with the terrifying five-day bender it is truly great from every standpoint. Without hysteria or dramatics, except for those which lie inherent in the situation it traces each minute of the lost weekend from the moment that Birnam's brother pours the contents of his last bottle down the drain to the time when, torn by self-

hatred and self-disgust, he is ready to blast a bullet into his head. Between those two actions, Birnam lies, cheats and steals; plays the clown and acts the fool; and is driven from one mad action to another by his overwhelming compulsion to get a drink. During the course of the five days he alternates between the false exultation of drunkenness and the throbbing, painful, intense dejection of hang-overs and his continual search for some more alcohol leads him on a six-mile hike up Third Avenue and into the alcoholic ward of the city hospital.

The scene laid in the ward is without doubt the most horrible that I have ever seen in the movies. There, amidst other victims suffering from the D.T.'s and watched over by a cynical and unsympathetic male nurse, Birnam's plight is shown with its true social significance—and its true religious significance—standing out clear, bold and naked: here is a human being, the crown of creation, being turned into worse than an animal by drink. Later, when the little animals of the D.T.'s appear to Birnam, the impression is reinforced.

The ending of the film, however, is false: it finds Birnam symbolically dropping his lighted cigarette into a shot of rye. As far as I could see there was no earthly reason why he should stop drinking. In the film his reformation is achieved because his girl tells him that he is not a failure; that he will be able to write "the great American novel." But it is apparent he is a failure and, certainly, his values and his neurotic compulsion to drink have not been changed by his fiancée's statement. The bullet in the brain—or yet another lost weekend—would have been a more fitting ending. Or perhaps the picture could have shown Birnam on his way to the psychiatrist's office. The way the film left it the dilemma was unresolved. I am certain that Birnam is still an addictive drinker, madly stalking the bistros of Third Avenue in search of a "spot of the creature."

All the persons concerned with *The Lost Weekend* deserve the highest plaudits. Charles Brackett and Billy Wilder, the producer and director, have made an honest and courageous picture. The acting honors, of course, go to Ray Milland who has a holiday with the role of Don Birnam but he is most ably supported by Jane Wyman as his fiancée, Philip Terry as his disturbed brother, Howard De Silva as Nat, Birnam's favorite bartender and confidant, and Frank Faylen as Bim, the male-nurse in the alcoholic ward. Together, they have made both a fictional and documentary picture which graphically presents our culture with a very real challenge. *The Lost Weekend* is not a picture for children but everyone fourteen or over should make it required homework.

THE WITNESS — February 28, 1946

President Truman to Address Federal Council Meeting

Many Postwar Problems Will Be Presented At a Special Meeting by Notable Speakers

Edited by Sara Dill

Columbus, O.:—President Truman will address a plenary session of the Federal Council of Churches, holding a special meeting here March 5-7.

Some 500 church leaders, representing 25 constituent denominations, will be present at the meeting, which has been called to survey the program of the churches with relation to post-war problems. Topics to be dealt with are community tensions, returning service personnel, world order, evangelism, and foreign relief.

The report on the UNO General Assembly will be made by John Foster Dulles, consultant to the U.S. delegation. Samuel McCrea Cavert, general secretary of the Federal Council, will discuss the Geneva meeting of the World Council.

Also scheduled to talk is Congressman Walter Judd, of Minnesota, former medical missionary to China. David Sarnoff, president of the Radio Corporation of America, will address a dinner sponsored by the radio department of the Federal Council.

Bishop G. Bromley Oxnam of New York, president of the Federal Council, will preside at the three-day sessions.

Veterans Hospitals

New York:—The Rev. Crawford Brown, chief of chaplains in the veterans administration, has revealed that there are at present 81 full time chaplains serving sick and wounded servicemen. He expects to have 212 in the near future. There are 98 veterans hospitals and the patients are 64% Protestant. It is planned to have one chaplain in each hospital of 150 beds or more and in the larger hospitals to have one chaplain for each 500 patients. The quota of chaplains for the Episcopal Church is six and it is already filled.

Seminary Offerings

New Haven, Conn.:—Seminaries received \$83,253 from the offerings taken in 2,135 parishes last year. In 1944 the amount was \$50,983

and in 1943, \$47,745, according to Dean Rose of Berkeley, chairman of the committee. The breakdown:

	1943	1944	1945
Cambridge	\$3,125	\$3,541	\$6,539
Berkeley	792	2,002	3,595
General	14,614	17,064	21,152
Philadelphia ..	3,770	3,246	5,580
Virginia	4,012	7,549	14,560
Sewanee	9,967	952	1,531
Bishop Payne	582	1,410	2,128
Seabury-			
Western	2,648	3,890	9,258
Nashotah	4,923	6,843	8,423
Bexley Hall	1,609	924	5,223
Pacific	1,700	3,556	5,259

Chester Celebration

Chester, Pa.:—St. Paul's here celebrated its 243rd anniversary recently with a service of thanksgiving for the life and ministry of the late Bishop Taitt, rector of 36 years.

Quiet Day

Ardmore, Pa.:—Bishop Oliver Hart conducted a pre-Lent quiet day for the clergy of Pennsylvania on Feb. 19th at St. Mary's here.

Bishops in Birmingham

Birmingham, Ala.:—Noonday preachers in Lent at the Advent here are all bishops: Bishop Clingman of Kentucky, Bishop Hobson of Southern Ohio, Bishop Carruthers of South Carolina, Bishop Keeler of Minnesota, Bishop Wright of East Carolina, Bishop Scarlett of Missouri, Bishop Carpenter of Alabama. They are also to preach on Tuesday evenings at union services of Episcopal parishes, held at the various churches.

Veterans at Union

New York:—There are 120 ex-servicemen at Union out of a total student body of 453. Among these veterans are sixty former chaplains who are taking both refresher and graduate courses in order to be more adequately prepared for their work when they return to the active ministry. Nearly all of these men saw overseas duty where they were chiefly occupied with the practical and urgent problems of their men. Because they had limited access to

books and no opportunity for study, they now feel deeply in need of a period of concentrated study in order to return to an effective ministry.

Among these veterans there are also men in this group who had finished their college work, fully expecting to begin their study for the ministry, but with the outbreak of war, they volunteered for combat duty and served as pilots, bombardiers, engineers, sailors and infantrymen. Others who have just enrolled at the Seminary to prepare for the ministry were engaged in various professions and occupations and turned to this profession as a



The Rev. Samuel McC. Cavert will tell of conditions in Europe at the meeting of the Federal Council

result of their war experience. Before the war they were engaged in law, dramatics, journalism, industry and social work.

Preaches at Tuskegee

Birmingham, Ala.:—The Rev. William Marmion, rector of St. Mary's, here, was the preacher on February 17 at Tuskegee Institute. He said that "if people in the South, where most of the Negroes live, do not lend a hand (in developing better race relations) people from other sections of the country through federal legislation will force us to it."

Services for Men

Boston:—It is an old Massachusetts custom: on Washington's Birthday the laymen attend early service, followed by breakfast and an address, in the center appointed for the area in which each parish is located. This year there were twelve centers, chosen by the central coun-

cil of the Church Service League men's division, where the program and the fostering of attendance was under the care of the special chairman of the area. Meeting places and guest speakers were: Attleboro, All Saints', Prof. Frederick W. Holmes, head of the men's division; Boston, Emmanuel, the Rev. Robert G. Metters, the new rector; Brockton, St. Paul's, Robert E. Huntley, area chairman; Braintree, Emmanuel, Seward F. French, assistant director of the Seamen's Club of Boston; Fall River, St. James's, the Rev. Lex Souter, Congregationalist; Hyde Park, Christ Church, Carl Ferguson, chief chemist of the department of public health; Ipswich, the Ascension, the Rev. Richard S. M. Emrich of Episcopal Theological School; Lynn, St. Stephen's, the Rev. Charles W. F. Smith, new rector of St. Andrew's Church, Wellesley; Lowell, St. John's, the Rev. David R. Hunter, executive secretary of the department of religious education; Medford, Grace Church, Chaplain Raymond S. Hall, director of the Seamen's Club of Boston; Newton, Grace Church, Dr. Robert Fleming, psychiatrist; New Bedford, Grace Church, the Rev. Arthur H. Richardson, headmaster of the Brent School, Baguio, Philippine Islands.

Busy Committee

Detroit:—When Mrs. Harold Keleran of New Berlin, N. Y., and the Rev. John B. Fort of Springfield, Mass., went to Michigan to survey youth work for the Presiding Bishop, they discovered that the department of religious education has set up a schedule that kept them stepping. There were conferences with Bishop Creighton and members of the diocesan staff; the Rev. Sheldon T. Harbach of Dayton, chairman of youth work in the province; the executive committee of the juniors of the Brotherhood of St. Andrew; diocesan youth council; division of young people's work; executive committee of the GFS, and also present and former youth leaders in the diocese. Then they met with the local clericus and also with the clergy of

the Flint area and the Saginaw Valley area. There were also a number of services just for good measure.

Family Confirmed

Oshkosh, Wis.:—Last May, Angelo, recently invalidated home after service in the Pacific, and Mary, both brought up in churches other than the Episcopal, came to the rector of Trinity Church, the Rev. Earle G. Lier, to be married. Since Mary had not been baptized, it was explained to them that Christian marriage presupposes allegiance to Christ and membership in his Church. After proper instruction Mary received the sacrament of baptism. Soon they were married. Within a month after the nuptials Angelo's two brothers and two sisters also confessed their faith by receiving baptism. But, of course, the entrance rite does not complete the ideal of Christian fellowship in the Church. Therefore, after further instruction, the strengthening rite of Confirmation must follow. On Sexagesima Sunday, February 24, Lier presented the entire family, except mother who is already confirmed, to Bishop Sturtevant; Angelo and his father Nicholas received from the Greek Orthodox Communion, and Mary, Jeanette, Marjorie and William were confirmed. Thus the entire Bouras family, eight strong, came into the full fellowship of the Church.

Bishop of Liberia

New York:—Bishop Bravid W. Harris of Liberia, and Mrs. Harris, arrived by plane in New York February 17. The Bishop has spent the past five months in studying his jurisdiction and reaching conclusions as to its needs and opportunities. He wants now to confer with Church officials here concerning present and future policies, and

the development of a long-range program of Church expansion.

Bishop Harris said that one of the very special needs he sees is a corps of native clergy, younger men who can do really hard work both in coastal regions and in the interior. The Bishop sees the need too, for training both teachers and nurses.—Liberian natives,—trained in the republic.

He said that a small beginning is being made, starting next May, whereby six men will be placed under the supervision of the Rev. S. B. Yudesie, to start a training which it is hoped will lead ultimately to the ministry. All of the men have had high school training, and some still more. They will study under direction of the Bishop and Mr. Yudesie, getting the bases of theology, and what academic training is needed to supplement what they already have. Bishop Harris is very hopeful for the success of this plan, but regards it as merely a beginning.

Ask Representation

Abilene, Texas:—The convocation of the district of North Texas has asked General Convention to pass canons so as to insure the districts of representation on the National Council. They ask for at least one layman, one presbyter and one bishop. It was pointed out that not a single member from a missionary district is on the present Council although this body governs the districts.

It was reported that all fields in North Texas are soon to be adequately staffed for the first time in over two years with the coming of

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three new clergymen. Also during 1945 there were 108 confirmations although the district has only the part time services of Bishop Fenner of Kansas.

Hartford Services

Hartford:—Noonday preachers at Christ Church Cathedral here are Bishop Walter H. Gray of Connecticut; the Rev. Dudley S. Stark of Chicago; the Rev. Louis W. Pitt of New York; Bishop Dallas of New Hampshire; the Rev. Arthur L. Washburn of Providence; the Rev. Roscoe T. Foust of New York; Dean Lichtenberger of Newark; Bishop Pardue of Pittsburgh; Bishop Lawrence of Western Massachusetts; Bishop Budlong of Connecticut.

Chaplains Return

Washington:—A total of 2,957 army chaplains have returned to civilian life since September, according to the office of the chief of chaplains.

Millions Attend

Columbus, Ohio (RNS):—Although its task has increased during recent years, religious education has more opportunities today than ever before, according to a report

of the committee on the study of Christian education made to the annual convention here of the International Council of Religious Education.

Read by Paul Vieth of Yale University the report stated that this trend is due to the fact that more types of religious education ventures are now fostered by the churches. It also pointed out that there had been no abnormal decrease in Sunday school enrollment. At present there are about 21,500,000 pupils enrolled in Sunday schools, the report states.

West Coast Meetings

New York:—The Presiding Bishop and heads of all departments and divisions of the National Council are to meet with bishops of the eighth province and heads of diocesan departments before Easter. The first will be held in Portland, Oregon, March 27-28, followed by a similar meeting in San Francisco, April 2-3.

Bishop Resigns

New York:—Bishop Charles S. Reifsnider, former bishop of North Kwanto, Japan, and president of St.

Paul's University, has resigned. Since the war he has been bishop in charge of non-diocesan Japanese work in the United States. He will be 71 next November. The resignation will be acted upon at the meeting of the House of Bishops at General Convention.

Overseas Broadcasts

New York:—Pastor Martin Niemöller of Germany is to broadcast from Geneva, Switzerland, on March 2 on the NBC Religion in the News program, featured on Saturday evenings. The following week the guest speaker will be Archbishop Geoffrey F. Fisher of Canterbury, broadcasting from London.

Lenten Services

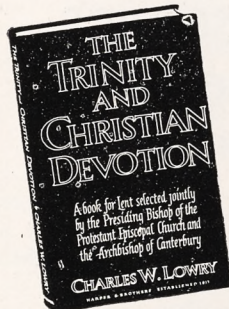
Philadelphia:—Noonday services are being held at St. Stephen's here for the 55th consecutive year. Preachers this year are Bishop Hart, the Rev. Samuel Shoemaker of New York, the Rev. J. R. Hart of Valley Forge, the Rev. W. D. Dunphy of Philadelphia, the Rev. Leonard Rasmussen of Philadelphia, the Rev. W. H. Aulenbach of Germantown, the Rev. Clarence Brickman, chaplain of the Brotherhood of St.

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Urge United Work

Atlantic City, N. J. (RNS):—The committee on policy and program, division of foreign missions, of the Methodist Church meeting here approved a united approach to the Japanese missionary problem by 30 different denominations. Bishop G. Bromley Oxnam, of New York City, who presided, said the program represents a "complete reversal" of the pre-war situation in Japan. He said that the 30 denominations which will work together represent four-fifths of all missionary work being carried on in Japan.

While many details are yet to be worked out, Bishop Oxnam said, the main program will eliminate overlapping of effort by the various denominations.

A similar coordinated program will be conducted in Burma, he reported.

A Junior Church

Montreal (RNS):—The traditional Sunday school will be replaced by a junior church in an experiment to be conducted by the Anglican Church of St. Matthias from now until the end of May. If the results justify it, the change may become permanent. Members of the junior church will choose their own officers and conduct their own service. An illustrated address, following a plan of Bible and Prayer Book instruction, will form the teaching part of the service.

Honored by Workers

London (wireless to RNS):—The Workers Educational Association has announced plans for a new headquarters building to be known as

Temple House in honor of the late Archbishop William Temple. He was president of the Association from 1908 to 1924.

Build New Church

Indianapolis, Ind.:—Ground was broken February 10 for the new St. Paul's, to cost \$300,000. It is expected to be ready in about a year. The Rev. William Burrows has been rector for many years.

First Since War

Munich: — Bishop Larned, in charge of American Churches in Europe, held a confirmation in this former center of Naziism. The service was held in the chapel of the military government for Bavaria building. Those confirmed were Mrs. Edward Harrison, wife of Chaplain Harrison, and First Lt. George Pugh. Four Episcopal chaplains participated: Hillis Duggins, Alvin Bullen, Gordon Hutchins, Edward Harrison.

Lenten Services

Rochester, N. Y.:—For the 60th consecutive year nooday Lenten services are being held at Christ

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Church here. The preachers this year, in order, are the Rev. Thomas Barrett, secretary of college work; the Rev. John B. Walthour, chaplain at West Point; Dean Charles E. Riley of Toronto; Dean Edward R. Welles of Buffalo; the Rev. Gerald B. O'Grady, chaplain at Cornell; Bishop Spencer of West Missouri; the Rev. Howard H. Hassinger, professor at Seabury-Western Seminary.

Honor Chaplains

Philadelphia: — An interfaith chapel will be erected at Grace Baptist Temple here to commemorate the sacrifice of the four Army chaplains who gave their lives for their shipmates on the stricken transport *Dorchester* on Feb. 3, 1943. In recognition of the fact that the four chaplains represented the three major faiths, the new chapel will be designed in such a manner that Catholics, Protestants and Jews may enter through the same door and worship in the traditions of their faiths at separate altars. Behind the altars of the "Chapel of the Four Chaplains" will be a mural depicting the cross, the star of David, and tablets of the law.

The four chaplains were Lt. Clark V. Poling, of Schenectady, N. Y.,

son of Daniel Poling, editor of the *Christian Herald*; Lt. John P. Washington, Newark, N. J.; Lt. Alexander D. Goode, Washington, D. C.; and Lt. George L. Fox, Chicopee Falls, Mass. Lieutenants Poling and Fox were Protestants, Lt. Washington was a Roman Catholic, and Lt. Goode was a Jew.

According to affidavits of the *Dorchester* survivors, the four chaplains went among troops on the torpedoed transport, calming their fears, and handing out lifebelts, removing their own when no more remained and giving them to others. As the ship sank, the four chaplains were seen linked arm in arm, their voices raised in prayer.

Help from Australia

London (wireless to RNS):—The Rev. John Darlington, vicar of St. Mark's Church in Kensington, has received a contribution of 1,160 pounds (about \$4,000) in Australian money from the congregation of St. Mark's Church in Darling Point, southwest Australia, toward rebuilding of his bombed church. He announced that a service of thanksgiving for the gift will be held at a temporary church in Tramways Hall.

Aid for Others

New York:—Ample evidence has been received by the National Council to indicate that the Material Aid program is being widely accepted, and that Church people are already contributing large quantities of food and clothing for the relief of European and Asiatic people of our sister Churches. To the middle of February, eighteen dioceses had reported sending boxes to the united Church service centers in New Windsor, Maryland, and Modesto, California. These shipments added up to a total of 203 boxes and cartons. In many parishes the work has been taken up by the Woman's Auxiliary, but in others young people's groups, Church schools and men's groups are organizing the work and enlisting the support of the whole parish.

Praise Phone Girls

Winthrop, Mass.:—"I have never gone so far as to associate telephone girls with guardian angels but I'm not ashamed to do it now," said Rev. Ralph M. Harper in St. John's Church here.

"Near midnight recently," the rector went on, "the supervisor of the Winthrop exchange called, stating that one of her girls before re-

The Presiding Bishop's Message

SUPPORT THE SEMINARIES

May I emphasize the importance of the Theological Education Sunday Offering particularly at this time when so many of our service men will be entering our Seminaries, and also when the Seminaries are being called upon to provide special courses for returning Chaplains.

If they are to measure up to the demand that the situation makes upon them they will need a very much larger amount of support from the living generation, particularly in view of the fact that the income from endowments given by past generations has fallen off very materially.

I do hope every congregation in our Church will recognize the opportunity which Theological Education Sunday gives for enabling our Seminaries to supply the kind of training that we must have if the ministry of the Church is to meet the demands of the present situation.

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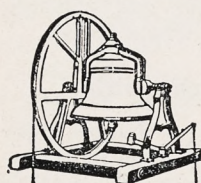
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Churches Ask Equality

Budapest (wireless to RNS):—Enactment of a new religious law to strengthen the position of minority sects was urged by a newly-organized Free Church Federation in a petition sent to the Hungarian government. The petition demanded abolition of the practice of classifying churches as "recognized," "acknowledged," and "tolerated."

Groups sponsoring the petition were Seventh-day Adventists, Baptists, Methodists, Old Catholics, Plymouth Brethren and the Salvation Army. These sects have been classed as "societies" instead of churches and placed under supervision of the ministry of the interior rather than the ministry of education.

Demands made by the minority sects include complete separation of Church and state, and abolition of state subsidies for the Presbyterian, Lutheran, Old Catholic, and other larger denominations.

It is estimated that the small sects, which are mostly of American and British origin, represent a total membership of 200,000.

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THE WITNESS — February 28, 1946

BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

AUBREY C. MAXTED
Rector at Bay City, Texas

Let me tell you folks something. Us folks out in the "provinces" have little enough opportunity to get the straight dope on things, and we are subjected to much propaganda. THE WITNESS provides us with a quotable source for the true word. But you don't give us enough of it. No, we are not kicking about what you are doing, you are doing fine—but give us more of Spofford. I've worn out two dictionaries reading your editorials, but when it comes to something that can be understood by the people—then we find we are reading Bill's stuff.

* * *

MRS. WALTER G. STOLL
Wilson, New York

We are not Episcopalians, but through a friend we were introduced to THE WITNESS. We initially subscribed to secure your San Francisco reports. We wish to tell you that we have been greatly impressed by the paper and the liberal and progressive views you have expressed. We have been particularly interested in the articles by Mr. Spofford and are delighted to have had this opportunity of becoming acquainted with the outlook and forward looking plans of another denomination than our own. Such knowledge of other denominations does much to forward Christian unity.

* * *

LESLIE B. MOSS
Director, Church Committee of Overseas Relief

The Rev. Herbert W. Prince, in his article of January 10, seems to be unaware that there is anything being done jointly by the various Church communions in the field of relief and reconstruction. Since 1939 this committee appointed jointly by the Federal Council of Churches and the Foreign Missions Conference, has continued a validating service for a panel of agencies through which the Churches have been sending their funds. More than \$6,000,000 of Church money has been used in Christian program through interdenominational operation in this period. The Episcopal Church has joined in this interdenominational undertaking and has given considerable sums of money to the correlated and united program, both under the World Council of Churches for Europe and through the Church Committee for Relief in Asia for activities in that area.

ANSWER: Dr. Prince is fully aware of what is being done by the churches through the World Council and other agencies. His point was that the Episcopal Church is not doing enough and also that in Church reconstruction in foreign fields all Churches should cooperate and not continue the scandal of competition. THE WITNESS editors share this view.

* * *

H. M. RICHARDSON
Chaplain in the Navy

This is a note of sincere appreciation to THE WITNESS and its services to the

chaplains returning to civilian life. I speak of chaplains in the plural for I feel that the experience I have been through is or can be typical of any and all chaplains.

When my points accumulated to a degree where I had a good idea of when I was to be released, I notified the A. & N. chaplains' commission of my date of release. I received a cordial reply that my name would be placed on a list of chaplains returning to civilian life which was sent to all of the bishops! Of all of the deflating experiences certainly this was something that made me groan. Another list of men to the bishops! What good is that? The commission had backed us to the hilt, been wonderful to us and now was letting us down! Naturally, my own bishop, being most considerate and helpful, tried his best to help me, but even bishops have only a limited number of contacts, so he recommended that I get in touch with *Get-Together* column. The results of your column were so surprising that I hardly had time to catch my breath. Needless to say, the parish that needed me and the parish I needed found each other. My heartfelt thanks to THE WITNESS for doing a job the commission should be doing.

* * *

CHARLES A. HIGGINS
Rector at Cape Girardeau, Mo.

The Rev. Gardiner M. Day in a recent pamphlet called "Why Unite With the Presbyterians" recognizes that any merger between the Episcopal Church and the Presbyterian Church will not mean one Church where there are now two but rather three Churches where there are now two. "It is seldom," writes Mr. Day, "that two organizations of considerable size can merge without leaving a small remnant of irreconcilables who cannot see their way to agreeing with the majority." This is one of the best reasons for postponing action on any proposals to merge the two communions that may be brought before the next General Convention. If merger cannot be brought about with the full participation of both Churches it will simply lend greater confusion to our present divisions.

An example of what happens when merger brings such a split may be seen where there have been recent mergers of relatively large Christian bodies. In my own city of 20,000 people, for example, there are four churches of a recently united communion. One might assume this number to be adequate for a city of this size, and it would have been save for groups of "irreconcilables" in the churches that merged. Since all four of the local congregations joined the united Church it is now deemed necessary to build a fifth church for the "irreconcilables." Progress on the building for the fifth congregation is well underway, and another group of "irreconcilables" from the same merger are seeking a suitable location for their building. It is only reasonable to assume that "irreconcilables" of an Episcopal-Presbyterian merger would follow a similar procedure.

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